

Takdeer Par Imaan Lana Ka Matlab Kya He?



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Rahe Amal Hindi se in rivayato ke khulase ke Lipyantaran kiya he.

Bismillahirrahmanirrahim

[1] Muslim, Hajrat Umar Bin Khattab rd, Hadis Ke Ek Hisse ka Khulasa

Takdeer par imaan lane ka matlab ye he ki is baat ko maana jaaye ki duniya me jo kuchh bhi ho raha he, Allah ke hukam se ho raha he yaha sirf usi ka hukam chalta he, aisa nahi he ki vo to kuchh aur chahta ho aur duniya ka karkhana kisi aur dhab par chal raha ho, har bhalayi aur burayi hidayat va gumrahi ka ek kanoon he jis ko usne pehle se bana diya he. Allah ka shukar adaa karne vale bando par jo musibate aati he jin kathnayo ka saamna karna padta he aur jo ajmaishe unpar aati he, ye sab halat aur unke rab ke hukam aur

pehle se taay kiye huve kanoon ke mutabik he.



[2] Bukhari - Muslim; Hajrat Ali rd, Rivayat ka Khulasa

Amal Ki Taufiq- Allah ke yaha ye baat taiy he ki insaan apne kin amal ki vajah se dozakh ka haqdar hoga aur kin amal ki vajah se jannat me jayega Allah ne is takdeer ko badi tafsil (vistar) se quran me bayan kiya he aur Rasulullah ﷺ ne bhi achchi tarah se saf kar diya he ab ye insaan ka apna kaam he ki vo jahannam ki raah par chalna pasand karta he ya jannat ki raah par, dono me se ek ko apnana ye uski zimmedari he aur uski zimmedari isliye he ki Allah ne usko irada ki azadi di he aur raaste ko chunne me azad chhod diya he yahi azadi usko saza dilvayegi aur uski vajah se jannat payega, lekin bahut se kum akal log apni zimmedari ko Allah ke sir dal dete he, aur apne aapko mazboor

samajh tehe.

[3] Tirmezi, Hajrat Abu Khuzama, Rivayat ka Khulasa



Taai Ki Huvi Takdeer- Abu Khuzama apne baap se rivayat karte he ki unhone kaha, mene Rasulullah ﷺ se puchha ki ye duva taweej jise ham apni bimariyo ke silsile me karte he aur ye davaye jo ham apni bimari ko dur karne ke liye istemal karte he, aur dukho aur musibato se bachne ke liye jo upay ham karte he, kya ye Allah ki takdeer ko tal sakti he? aap ne farmaya ye sab chize bhi to Allah ki takdeer me se he.

Aap ﷺ ke jawab ka khulasa ye he ki jis Allah ne ye bimari hamare liye likhi usi Allah ne ye bhi taiy kiya ki fala dava se aur fala tadbir se dur ki ja sakti he, Allah bimari ka paida karne vala bhi he aur us ko dur karne vali dava ka bhi, sab kuchh us ke taiy kiye huve kayde kanoon ke mutabik he.

[4] Mishkat Hajrat Ibn Abbas rd, Rivayat ka Khulasa



Nafa Nuksan Ka Malik

Kaun- Ibne Abbas rd, farmate he ki ek din jabki me Aap ﷺ ke pichhe savari par baitha tha aap ne farmaya, ae ladke me tuze kuchh bate batata hu (dhyan se sun) dekh tu Allah ko yaad rakh to Allah tuze yaad rakhega tu Allah ko yaad rakh to Allah ko apne samne payega, jab maange to Allah se maang, jab tu kisi mushkil me madad chahe to Allah se madad maang, Allah ko apna madad karne vala bana, aur is baat ka yakin kar ki log jama hokar ek saath tuze koi nafa pahuchana chahe to vo tuze nafa nahi pahucha sakte, sivaye uske jo Allah ne tere liye likh diya he (yani kisi ke pas dene ko kuchh he hi nahi ki dega, sab kuchh to Allah ka he, vo jitna dene ka kisi ke hak me faisla karta he utna hi milta he chahe jis zariye se

mile) aur agar log ikatta ho kar tuze koi nuksan pahuchana chahe to vo kuchh bhi nuksan nahi pahucha sakte, sivaye uske jo Allah ne teri kismat me likh diya he. (to fir Allah hi ko apna akhela sahara banana chahiye).



[5] Mishkat, Hajrat Abu Huraira rd, Rivayat ka Khulasa

Agar Aur Magar Ka Chakkar- Ek to vo momin he ho jismani aur fikri kuvat jiyada rakhta ho to jaahir he jab vo apni sab kuvat khuda ki raah me kharch karega to din ka kaam uske hatho jiyada hoga us shakhs ke mukable me jo kamzor he jis ki sehat kharab he, ya fikri lihaj se oocha nahi to Allah ki raah me vo bhi apni kuvat ko lagayega magar utna kaam to nahi kar sakta jitna pehla aadmi karta he, isliye use dusre ke mukable me inaam jiyada milna hi chahiye, haa dono chuki ek hi raah yani Allah ki raah ke musafir

he isliye is kamzor momin ko thoda kaam karne ki vajah se inaam se meharum na kiya jayega, asal me takat rakhne vale momin ko ye batana maksad he ki apne takat ki kadar karo, uske jariye jitna aaghe badh sakte ho badho kamzori a jane ke baad aadmi karna bhi chahe to nahi kar pata, momin apni jihanat aur upay va kuvat ko sahara nahi banata balki uspar jab musibat aati he to uska jehan yu sochta he ki ye musibat mere rab ki taraf se aayi he, ye to mere sudhar ke kors ka ek hissa he aur is tarah ye musibat uske bharose ko badhane ka jariya ban jati he.



**Aalame Rozgar Ko Aasan Bana Diya,
Jo Gam Huva Use Gam Ae Jaana
Bana Diya.**